

# 1 John 5:19 Commentary

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FELLOWSHIP WITH GOD AND HIS CHILDREN  
Click chart to enlarge  
Charts from [Jensen's Survey of the NT](#) - used by permission  
Another Overview Chart - [1 John](#) - Charles Swindoll

BASIS OF FELLOWSHIP		BEHAVIOR OF FELLOWSHIP	
Conditions of Fellowship	Cautions of Fellowship	Fellowship Characteristics	Fellowship Consequences
Meaning of Fellowship 1 Jn 1:1-2:27		Manifestations of Fellowship 1 Jn 2:28-5:21	
Abiding in God's Light		Abiding in God's Love	
Written in Ephesus			
circa 90 AD			
From Talk Thru the Bible			

## STUDY GUIDE

### 1 JOHN 5

What is this? On the photograph of the Observation Worksheet for this chapter you will find handwritten 5W/H questions (Who? What? Where? When? Why? How?) on each verse to help you either personally study or lead a discussion on this chapter. The questions are generally very simple and are stated in such a way as to stimulate you to observe the text to discern the answer. As a reminder, given the truth that your ultimate Teacher is the Holy Spirit, begin your time with God with prayer such as Psalm 119:12+

"Blessed are You, O LORD; Teach me Your statutes." (you can vary it with similar prayers - Ps 119:18, 26, 33, 64, 66, 68, 108, 124, 135, 171, etc) The questions are generally highlighted in yellow and the answers in green. Some questions have no answers and are left to your observations and the illuminating/teaching ministry of the Holy Spirit. Some qualifying thoughts - (1) Use "As is" - these are handwritten and will include mistakes I made, etc. (2) They may not be the best question for a given verse and my guess is that on some verses you will think of a far superior 5W/H question and/or many other questions.

Dr Howard Hendricks once gave an assignment to his seminary students to list as many observations as they could from Acts 1:8. He said "So far they've come up with more than 600 different ones! Imagine what fun you could have with 600 observations on this passage. Would you like to see Scripture with eyes like that?" (P. 63 [Living by the Book](#) - borrow) With practice you can! And needless to say, you will likely make many more observations and related questions than I recorded on the pages below and in fact I pray that the Spirit would indeed lead you to discover a veritable treasure chest of observations and questions! In Jesus' Name. Amen

Why am I doing this? **Mortimer Adler** among others helped me develop a questioning mindset as I read, seeking to read actively rather than passively. Over the years I have discovered that as I have practiced reading with a 5W/H questioning mindset, it has yielded more accurate interpretation and the good fruit of meditation. In other words, consciously interacting with the inspired Holy Word of God and the illuminating Holy Spirit has honed my ability to meditate on the Scripture, and my prayer is that this tool will have the same impact in your spiritual life. The benefits of meditation are literally priceless in regard to their value in this life and in the life to come (cf discipline yourself for godliness in 1Ti 4:8+.) For some of the benefits - see Joshua 1:8+ and Psalm 1:2-3+. It will take diligence and mental effort to develop an "inductive" ([especially an "observational"](#)), interrogative mindset as you read God's Word, but it bears repeating that the benefits in this life and the rewards in the next will make it more than worth the effort you invest! Dear Christian reader let me encourage you to strongly consider learning the skills of [inductive Bible study](#) and spending the rest of your life practicing them on the Scriptures and living them out in your daily walk with Christ.

Although Mortimer Adler's advice is from a secular perspective, his words are worth pondering...

*Strictly, all reading is active. What we call passive is simply less active. Reading is better or worse according as it is more or less active. And one reader is better than another in proportion as he is capable of a greater range of activity in reading.* (Adler's classic book [How to Read a Book is free online](#))

[John Piper](#) adds that "Insight or understanding is the product of intensive, headache-producing meditation on two or three verses and how they fit together. This kind of reflection and rumination is provoked by asking questions of the text. And you cannot do it if you hurry. Therefore, we must resist the deceptive urge to carve notches in our bibliographic gun. Take two hours to ask ten questions of Galatians 2:20+ and you will gain one hundred times the insight you would have attained by reading thirty pages of the New Testament or any other book. Slow down. Query. Ponder. Chew.... (John Dewey rightly said) "People only truly think when they are confronted with a problem. Without some kind of dilemma to stimulate thought, behavior becomes habitual rather than thoughtful."

*"Asking questions is the key to understanding."*

--Jonathan Edwards

That said, below are the [5W/H questions](#) for each verse in this chapter (click page to enlarge). This is not neatly typed but is handwritten and was used for leading a class discussion on this chapter, so you are welcome to use it in this "as is" condition...

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## 1 John 5:19 We know that we are of God, and that the whole world lies in *the* power of the evil one:

**Greek** - oidamen (1PRAI) hoti ek tou theou esmen (1PPAI) kai o kosmos holos en to ponero keitai (3SPMI):

**Amplified** - We know [positively] that we are of God, and the whole world [around us] is under the power of the evil one.

**Wuest** - We know with an absolute knowledge that out of God we are, and the whole world in the Pernicious One is lying.

KJV 1 John 5:19 And we know that we are of God, and the whole world lieth in wickedness.

BGT 1 John 5:19 ο ἄμεν τι κ το θεο σμεν κα κ σμος λος ν τ πονηρ κε ται.

NET 1 John 5:19 We know that we are from God, and the whole world lies in the power of the evil one.

CSB 1 John 5:19 We know that we are of God, and the whole world is under the sway of the evil one.

ESV 1 John 5:19 We know that we are from God, and the whole world lies in the power of the evil one.

NIV 1 John 5:19 We know that we are children of God, and that the whole world is under the control of the evil one.

NLT 1 John 5:19 We know that we are children of God and that the world around us is under the control of the evil one.

NRS 1 John 5:19 We know that we are God's children, and that the whole world lies under the power of the evil one.

NJB 1 John 5:19 We are well aware that we are from God, and the whole world is in the power of the Evil One.

NAB 1 John 5:19 We know that we belong to God, and the whole world is under the power of the evil one.

YLT 1 John 5:19 we have known that of God we are, and the whole world in the evil doth lie;

MIT 1 John 5:19 We know we are from God and the whole world is situated in evil.

GWN 1 John 5:19 We know that we are from God, and that the whole world is under the control of the evil one.

BBE 1 John 5:19 We are certain that we are of God, but all the world is in the power of the Evil One.

RSV 1 John 5:19 We know that we are of God, and the whole world is in the power of the evil one.

NKJ 1 John 5:19 We know that we are of God, and the whole world lies under the sway of the wicked one.

ASV 1 John 5:19 We know that we are of God, and the whole world lieth in the evil one.

- **we know:** 1Jn 5:10,13,20 3:14,24 4:4-6 Ro 8:16 2Co 1:12 5:1 2Ti 1:12
- **and the:** 1Jn 4:4,5 Joh 15:18,19 Ro 1:28-32 3:9-18 Ga 1:4 Tit 3:3 Jas 4:4
- **evil one:** 1Jn 5:18 Joh 12:31 14:30 16:11 2Co 4:4 Eph 2:2 Rev 12:9 13:7,8 Rev 20:3,7,8
- [1 John 5 Resources](#) - Multiple Sermons and Commentaries

## WHO'S IN CONTROL OF THE WORLD?

This verse "declares a decisive spiritual contrast." ([Hiebert](#))

**We know** ([eido/oida](#)) **that we are of** ([ek](#) - as Source, Origin from) **God, and that the whole world** ([kosmos](#)) **lies** ([keimai](#)) **in the power of the evil** ([poneros](#)) **one** - **Know** is in the perfect tense signifying that we have come to **know** beyond a shadow of a doubt this knowledge continues to abide within our hearts assuring us that we are **of God**, born of God, the Source of our new being. And since we are **of God**, we belong to Him and should order our steps as His holy, precious possession! How are your steps this past week beloved? **David Smith** titles this verse "Our Security in God's Embrace."

**We are of God** (Literally - "we know that out of God we are.") This phrase is a description of the believer's parentage **from** God and possession **by** God. We owe to Him and His lovingkindness and saving power the fact that we have the privilege to be called His children. Are we living like we are His children? Does His kindness toward us motivate us to live sensibly, righteously and godly in this present age? (Titus 2:11-14+) One writer says **we are of God** implies "not only origin but a sense of belonging." "To be gripped with this certainty "is to be charged with a principle of righteousness that can dissolve every bond of iniquity, that breaks the power of worldly fear and pleasure and will make us, living or dying, more than conquerors." (Findlay)

As **Henry Alford** says "While **we are from God**, implying a birth and a proceeding forth, and a change of state, the **kosmos** (the world), all the rest of mankind, remains in the hand of the evil one"

**NET Note** on **of God** - The preposition **ek** here indicates both **source** and **possession**: Christians are "from" God in the sense that they are begotten by Him, and they belong to Him. **Comment:** This reminds one of Paul's words to the church at Corinth - "Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? **For** (term of explanation - What is Paul explaining?) you have been bought with a price: therefore glorify God in your body." 1Cor 6:19-20+)

**Vincent** on **we are of God** - John expresses the relation of believers to God by the following phrases:**To be**

**born or begotten of God**, (1Jn 5:1; 2:29; 4:7): denoting the initial communication of the new life. **To be of God**, (John 8:47; 1John 3:10; 4:6): denoting the essential connection in virtue of the new life. **Child of God**, (John 1:12; 1John 3:1, 10): denoting the relation established by the new life.

**Hiebert** - True believers know that they belong to God and not to this world. This declared certainty challenges the readers to demonstrate that reality in their daily lives.

**Steven Cole** comments that the phrase **of God** "means that Christ "gave Himself for our sins so that He might rescue us from this present evil age" (Gal 1:4+). Or, as Paul also wrote (Col. 1:13-14+), "For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins." We now belong to and serve a new Master. He gave us new life, so that in every sense, we are "of God." So our lives should be God-centered and God-focused. We should be taking every thought captive to the obedience of Christ (2Cor 10:5+). John says that we **know** this. But in light of many recent surveys, which show that there is no discernible difference in morals or values between those claiming to be *born again* and the population at large, it is not out of line to ask, 'Do you know this? Is there a fundamental difference between your priorities and goals and those of your non-Christian neighbors? Are you living for God and His glory and kingdom, or do you just attend church services a little more often than the rest of the population? It is axiomatic: "We know that we are of God, and that the whole world lies in the power of the evil one" (1Jn 5:19). ([1 John 5:18-21 Knowing This, Guard Yourself](#)) (Bolding added)

*Either you are "of God" and separate from this evil world,  
or you are of the world and you lie in the arms of the evil one.*

**Steven Cole** sees this verse essentially as a restatement of 1 John 2:15+ ("*Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him.*") commenting that "throughout the letter, John has drawn a sharp line between **believers** and the **world** (1Jn 3:1, 13; 1Jn 4:4, 5; 1Jn 5:4, 5). He does not allow for a middle category, of true believers who keep one foot in the world. Either you are "**of God**" and separate from this evil world, or you are **of the world** and you lie in the arms of the evil one. John described the world (1Jn 2:16-+) by the three phrases, "the lust of the flesh, the lust of the eyes, and the boastful pride of life," and said that such things "are not from the Father." Believers must not live to gratify the flesh or to pursue the outward, material things that consume the world's fancy. Life is short and hangs by a thread (Jas 4:14). To take pride in this life or in this evil world is to trust in what will soon perish (1Jn 2:17). Only that which is eternal is worth pursuing." ([1 John 5:18-21 Knowing This, Guard Yourself](#))

**And that the whole (holos) world (kosmos) lies (keimai present tense continually) in the power of the evil (poneros) one - And (kai)** in this context sets out a clear contrast between **of God** versus **the evil one**. Notice that there is stress on the adjective **whole (holos)** which is accentuated by rendering it "the world, the whole of it." **Holos** is used in the great phrase **whole world** in 1Jn 2:2+.  
**Hiebert** points out that "The position of the adjective **whole** implies that the indicated relationship applies to all humans who belong to the world in its estrangement from God." **Lies (keimai)** in the present tense describes Satan's grip on this world as continual... at least during this present evil age (Gal 1:4+). **The power of** (NIV = "control of", HCSB = "under the sway of") is added by the translators indicating the evil one exerts his evil power over evil men, all the unsaved world! The only key that is able to release those enslaved to the evil one is the Gospel! Are you proclaiming the Gospel with your life and your lips? **We know** these truths beyond a shadow of a doubt! Did you **know** this? You need to know and believe because what you believe dictates (or should dictate) how you behave!

**THOUGHT** - How should these truths impact our progressive sanctification and our interactions with this fallen world system? This is essentially a rhetorical question - (cp Col 3:2+, Jn 17:11+, Php 3:20,21+)

Most agree that **the evil (poneros)** in this context is used to describe **Satan** (ho poneros = "Evil one"), the god of this age, who is blinding, corrupting man and dragging unsaved souls to eternal destruction (See detailed discussion of [Schemes of the Devil](#)). Recall that in the temptation of Jesus, the devil made an unusual offer to our Lord. "He led Him (Jesus) up and showed Him all the kingdoms of the world in a moment of time. And the devil (diabolos) said to Him, " will give You all this **domain** (exousia ~ the right and the might) and its glory; for it **has been handed over** (paradidomi = to give over to the power of another and in the perfect tense = handed over at a point in time [when Adam sinned] and speaks of his continuing authority, but only until the true Ruler returns! Rev 19:11-16+) to me, and I give it to whomever I wish. Therefore if You worship before me, it shall all be Yours." (Lk 4:5-7+) Notice that Jesus did not debate the devil's proclamation that the world was his domain in this present evil age!

In Jesus' high, priestly prayer to His Father, He repeatedly alluded to the believer's relationship to the world and asked for our protection from the world system

"And I am no more in the world; and [yet] they themselves are **in the world**, and I come to Thee. Holy Father, **keep** them in Thy name, [the name] which Thou hast given Me, that they may be one, even as We [are.] 12

"While I was with them, I was **keeping** them in Thy name which Thou hast given Me; and I **guarded** them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled. 13 "But now I come to Thee; and these things I speak in the world, that they may have My joy made full in themselves. 14 "I have given them Thy word; and the world has hated them, because **they are not of the world**, even as I am not of the world. 15 "I **do not ask Thee to take them out of the world**, but to **keep them from the evil [one.]** 16 "They are not of the world, even as I am not of the world. 17 "Sanctify them in the truth; Thy word is truth. 18 "As Thou didst send Me into the world, I also have sent them into the world. 19 "And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth. 20 "I do not ask in behalf of these alone, but for those also who believe in Me through their word; 21 that they may all be one; even as Thou, Father, [art] in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me. 22 "And the glory which Thou hast given Me I have given to them; that they may be one, just as We are one; 23 I in them, and Thou in Me, that they may be perfected in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me. 24 "Father, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world." (Jn 17:11-25+)

**Vine** observes that there is "a connection with 1Jn 5:18. While believers are beyond the power of the evil one to separate them from Christ, the rest of mankind, who constitute "**the world**," are in his power (see John 12:31; 14:30; 16:11); they are controlled by him as "the prince of this world," (Eph 2:2+) and their condition is therefore that of spiritual death (Eph 2:1+) (contrast 1Jn 5:20+). The separation which exists between Christ and the evil one should find its counterpart in the separation of the believer from the world... There is no contradiction between this verse and what is said in 1Jn 2:2+ ("**whole world**"); for the propitiation made by Christ for the world was provisional and potential; it becomes actual only through faith."

**Hiebert** on **lies** - John paints a vivid word picture with this verb *keimai* which means "to lie, recline, (and) pictures the world as characteristically nonresistant to and passively dependent upon the power that grips the lost masses of humanity; that power John identifies here as *tō ponerō*, which the KJV renders "in wickedness."... John did not say that the world is "**of**" (**ek**, "out of") the evil one (**Ed**: like he did when he said we "**are of God**" = "*ek tou Theou*"), for the Devil is not the source of their being; he did not create them. He holds control over those in the world as a usurper, one "who controls it with tyrannical authority, organizing and orchestrating its life and activities to express his own rebellion and hatred against God." Thus Jesus portrays the Devil as "the ruler of this world" (John 12:31 NASB; 14:30; 16:11).

**Steven Cole** on **lies** adds that the picture of the verb *keimai* "is not of frantic captives, desperately trying to escape this depraved tyrant. Rather, they lie quietly in his evil clutches, oblivious to their tragic plight. The god of this world has blinded their minds (2Cor. 4:4-+). They can wear "Life is Good" T-shirts, oblivious that they are wandering perilously close to the edge of the abyss. They don't realize that "in due time their foot will slip" (Deut. 32:35 [**Ed**: This is the text for Jonathan Edwards' famous sermon [Sinners in the Hands of an Angry God](#)]) and they will face God in judgment. Rather, they are sleeping peacefully in the arms of the evil one who will destroy them!" ([1 John 5:18-21 Knowing This, Guard Yourself](#))

**THOUGHT** - Beloved there are only two kingdoms - all the world can be divided into either children of the devil or children of God. As Hiebert says "It is a matter of lordship. For John there is no middle ground between these two spiritual masters and the realms which they head. As a free moral agent, man is free to choose his master, but he is not free to be without a master." (cp Mt 6:24+).

*On the child of God the Evil One does not so much as lay his hand,  
the world lies in his arms. On the other hand, the child of God lies in God's arms.*  
--David Smith

**John MacArthur** has a helpful summary comment on 1 John 5:19 - Despite the existence of countless political, cultural, and social entities in the world, there are in reality only two realms. It is the comforting privilege of believers, in addition to having eternal life, answered prayer, and victory over sin, to know they belong to God. Though they exist in this world, they are not part of it (John 15:19; 17:14); they are children of God (John 1:12-13), "aliens and strangers" (1 Peter 2:11; cf. 1 Pe 1:1, 17; 1 Chron. 29:15; Ps. 119:19; Heb. 11:13), whose true citizenship is in heaven (Phil. 3:20). On the other hand, the whole world—its politics, economics, education, entertainment, and, above all, its religion—lies in the power of the evil one. The evil world system is hostile to God and believers (John 15:18-19), as John noted earlier in this epistle. It takes its cue from its ruler, Satan (John 12:31; 14:30; 16:11; cf. Eph. 2:2; 6:12), the archenemy of God and His people. Because the world is completely under Satan's influence, believers must avoid being contaminated by it (1 Jn 2:15-17; cf. James 1:27). There is no middle ground, no third option. Everyone is part of God's kingdom, or of Satan's. In the words of Jesus, "He who is not with Me is against Me; and he who does not gather with Me, scatters" (Luke 11:23). Or as James scathingly declares, "You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God" (James 4:4). (See [1-3 John MacArthur](#)

*Whereas I was once the victim of sinful habits that were wrecking and ruining my life, now I have found liberty in Christ Jesus*

**H A Ironside** on the statement **we know that we are of God** - Take a young Christian, for instance, who has but lately come to Christ, who is faced by the specious arguments of atheists, agnostics, and other unbelievers. He finds that he is unable to answer their questions, and they say, "Well, you see we have riddled your notions and proven to you that you are all wrong and that God never spoke to men." I have seen these young believers look them full in the face and say, "I cannot answer you, but I *know* that I have passed from death unto life." I have seen many a man who had lived a life of sin, now transformed by grace divine, and when people said, "Explain it," he would say, "I can't explain it." "Well, then," they would say, "we can't believe, because it is contrary to certain laws, and if you can't show that it is in harmony with these laws, we have to reject it as simply the notions of an overwrought brain." "You may think me crazy if you will," would come the answer; "I cannot explain it. But one thing I know, whereas I was blind now I see, whereas I was once the victim of sinful habits that were wrecking and ruining my life, now I have found liberty in Christ Jesus." Explain that if you can. Every believer as he walks with God has this blessed inward knowledge. The only believer who loses it is the one who is disobedient to God. He loses the sense of this hallowed assurance, but when he comes back to God, makes a frank confession of his failure and is restored, he has once more this blessed inward knowledge by the Holy Spirit.

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**Warren Wiersbe** - A Christian faces three enemies, all of which want to lead him into sin: the [world](#), the [flesh](#) and the [devil](#). The world "lies in the power of the evil one" (1 John 5:19), Satan—the god of this age (2Co 4:3,4, lit.) and the prince of this world (Jn 14:30). He is the spirit who works in the children of disobedience (Eph. 2:2). Satan has many devices for leading a believer into sin. He tells lies, as he did to Eve (Gen. 3; 2 Cor. 11:1–3), and when men believe his lies they turn away from and disobey God's truth. Or, Satan may inflict physical suffering, as he did with Job and Paul (2Co 12:7–9). In David's case, Satan used pride as his weapon and urged David to number the people and in this way defy God (1Chr 21:1-30). Satan is like a serpent who deceives (Rev. 12:9) and a lion who devours (1 Peter 5:8–9). He is a formidable enemy.

Then there is the **problem of the flesh**, the old nature with which we were born and which is still with us. True, we have a new nature (the divine seed, 1 John 3:9) within us, but we do not always yield to our new nature.

**The world is our third enemy** (1 John 2:15, 17). It is easy for us to yield to the desires of the flesh, the desires of the eyes, and the pride of life! The atmosphere around us makes it hard for us to keep our minds pure and our hearts true to God.

Then how does a believer keep from sinning? 1 John 5:18 gives the answer: Jesus Christ keeps the believer so that the enemy cannot get his hands on him. "He [Christ] who was born of God **keeps** him [the believer] and the evil one does not touch him" (NASB). The Authorized Version here gives the impression that a believer keeps himself from sin, but this is not what the verse says. Of course, it is true that a Christian must keep himself in the love of God (Jude 21); but it is not true that a Christian must depend on himself to overcome Satan. (See "[Paradoxical Principle of 100% Dependent and 100% Responsible](#)") Peter's experience with Satan helps us to understand this truth. "Simon, Simon," said Jesus, "behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers" (Luke 22:31–32+). To begin with, Satan cannot touch any believer without God's permission. Satan wanted to sift all the disciples, and Jesus gave him permission. But Jesus prayed especially for Peter, and His prayer was answered. Peter's faith did not ultimately fail, even though his courage failed. Peter was restored and became a mighty and effective soul-winner. Whenever Satan attacks us, we can be sure that God gave him permission. And if God gave him permission He will also give us power to overcome, because God will never permit us to be tested above our strength (1 Cor. 10:13). One of the characteristics of "spiritual young men" is their ability to overcome the evil one (1 John 2:13–14). Their secret? "The word of God abides in you" (1 John 2:14). Part of the armor of God is the sword of the Spirit (Eph. 6:17), and this sword overcomes Satan. When a believer sins, he can confess his sin and be forgiven (1 John 1:9). But a believer dare not play with sin, because sin is lawlessness (1 John 3:4, where "transgression of the Law" means "lawlessness"). A person who practices sin proves that he belongs to Satan (1 John 3:7–10). Furthermore, God warns that sin can lead to physical death! ([Bible Exposition Commentary](#))

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**Know** (1492)([eido](#) in the [perfect tense](#) = [oida](#)) means speaks not of experiential knowledge, but of absolute, beyond a shadow of a doubt knowledge. It means to know with a settled, absolute, intuitive knowledge. **Eido/oida** is distinguished from [ginosko](#) because **ginosko** generally refers to knowledge obtained by experience or "experiential knowledge". **Eido/oida** often refers more to an intuitive knowledge, although this distinction is not always clear cut. Generally speaking, **eido/oida** is not so much that which is known by experience as an intuitive insight that is drilled into one's heart. **Eido/oida** is knowledge that is characterized by assurance, something known with certainty. **Eido/oida** is an intuitive knowledge which in the case of believers can only be given by the Holy Spirit. In sum, for believers **eido/oida** suggests Spirit given fullness of knowledge, absolute knowledge (that which is



without a doubt), rather than a progress in knowledge (cp ginosko).

**EIDO IN JOHN'S EPISTLES** - MOST USES (5) ARE FOUND IN CHAPTER 5 - 1 Jn. 2:11; 1 Jn. 2:20; 1 Jn. 2:21; 1 Jn. 2:29; 1 Jn. 3:2; 1 Jn. 3:5; 1 Jn. 3:14; 1 Jn. 3:15; 1 Jn. 5:13; 1 Jn. 5:15; 1 Jn. 5:18; 1 Jn. 5:19; 1 Jn. 5:20; 3 Jn. 1:12;

**Of** (1537) **ex** or **ek** means from, from out of, away from. **Friberg** - before a vowel ξ (**ex**); preposition with the genitive; (1) spatially, denoting motion away from a place, after verbs of going, sending, escaping, moving from, out of, away from (Mk 7:31); (2) denoting direction from which something comes from, out of (Lk 5:3); (3) denoting origin as to family, race, city from, out of (Lk 2:36); (4) denoting source, cause, motive, reason from, of, by (Mt 5:37; Jn 1:13); (5) denoting the distinguishing mark of a class, group, party from, of (Acts 11:2); (6) used in periphrasis; (a) for the partitive genitive, after words denoting number of (Jn 1:35; 6:60); (b) after an interrogative or indefinite pronoun of (Lk 11:5; Jn 6:64); (c) used with ε ναί belong to, be one of (Mt 26:73); (d) after verbs of filling with (Jn 12:3); (e) denoting price or value for (the amount of) (Mt 20:2); (7) temporally; (a) denoting time from when from, since, for (Jn 9:32); (b) showing sequence of time μέραν ξ μέρας day after day (2Pe 2:8); κ δευτέρου for the second time, again (Mt 26:42); κ τρίτου for the third time (Mt 26:44); (8) adverb; (a) κ μέτρου by measure, sparingly (Jn 3:34); (b) κ μέρους individually, in particular (1Co 12:27); (c) κ λύπης reluctantly, grudgingly (2Co 9:7); κ συμφώνου mutually, by common consent ([1Co 7:5](#)) (Borrow [Analytical Lexicon of the Greek New Testament](#))

**EK IN JOHN'S LETTERS** - 1 Jn. 2:16; 1 Jn. 2:19; 1 Jn. 2:21; 1 Jn. 2:29; 1 Jn. 3:8; 1 Jn. 3:9; 1 Jn. 3:10; 1 Jn. 3:12; 1 Jn. 3:14; 1 Jn. 3:19; 1 Jn. 3:24; 1 Jn. 4:1; 1 Jn. 4:2; 1 Jn. 4:3; 1 Jn. 4:4; 1 Jn. 4:5; 1 Jn. 4:6; 1 Jn. 4:7; 1 Jn. 4:13; 1 Jn. 5:1; 1 Jn. 5:4; 1 Jn. 5:18; 1 Jn. 5:19; 2 Jn. 1:4; 3 Jn. 1:10; 3 Jn. 1:11;

**World** (2889) (**kosmos** related to the verb **kosmeo** = to order or adorn) means essentially something that is well-arranged, that which has order or something arranged harmoniously. Kosmos refers to an ordered system or a system where order prevails. In the NT kosmos can have a variety of meanings, but in the present context kosmos defines the world not as a neutral influence but as an "evil force", the inveterate, incorrigible, intractable, intransigent, irrevocable enemy of God and of every believer. Kosmos includes the ungodly (unsaved) multitude, the whole mass of men alienated from God and hostile to Him and His Son Jesus Christ (See also Earth Dwellers, the synonymous term used by John in The Revelation of Jesus Christ). This meaning describes the system of values, priorities, and beliefs that unbelievers hold that excludes God. (E.g., Just mention the name "Jesus" in a positive sense in a secular setting! You can "feel" the hackles rising up on the back of their necks!

Compare **kosmos** with the term Earth Dwellers.

**David Smith** says **kosmos** is "the sum of all the forces antagonistic to the spiritual life."

*World refers to the evil, organized system under Satan's dominion that is opposed to God and His purposes.*

-- Steven Cole

**Marvin Vincent** writes that **kosmos** is "The sum-total of human life in the ordered world, considered apart from, alienated from, and hostile to God, and of the earthly things which seduce from God (Jn 7:7; 15:18; 17:9, 14; 1Co 1:20, 21; 2Co 7:10; Jas 4:4)."

**Arthur Pink** - The "world" is in direct antagonism to God and His people, and we may detect its presence and identify it with certainty by perceiving the effect it produces on our hearts in this way: The world is that which ministers to the carnal nature—be it people or things—and which tends to render obedience to God irksome and unpleasant. Any one or any thing which draws your heart away from God and His authority, is for you "the world." Whatever lessens your estimate of Christ and heavenly things, and hinders practical piety is, for you, "the world"—be it the cares of this life, riches, receiving honor from men, social prestige and pomp, the fear of man lest you be dubbed "peculiar" or "fanatical" is, for you, "the world"—and either you *overcome* it, or it will fatally *overcome* you. ([Faith as an Overcomer](#))

**David Smith** says **kosmos** is "the sum of all the forces antagonistic to the spiritual life."

**R C Trench** summarizes the definition of the anti-God **world** system as "All that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations, at any time current in the world, which it may be impossible to seize and accurately define, but which constitutes a most real and effective power, being the moral, or immoral atmosphere which at every moment of our lives we inhale, again inevitably to exhale." ([Synonyms of the NT](#))

Jesus repeatedly addressed the word in His prayer to His Father

"But now I come to Thee; and these things I speak in the **world**, that they may have My joy made full in themselves. "I have given them Thy word; and the **world** has hated them, because they are not of the **world**,

even as I am not of the **world**. I do not ask Thee to take them out of the **world**, but to keep ([tereo](#)) them from the evil [one.]... 18 As Thou didst send Me into the **world**, I also have sent them into the **world**... 21 that they may all be one; even as Thou, Father, [art] in Me, and I in Thee, that they also may be in Us; that the **world** may believe that Thou didst send Me." (Jn 17:13-15, 18, 21+)

**W Hall Harris** has this note on **kosmos** - The central passage in the Johannine Epistles that deals with the believer's relationship to the **world**... is undoubtedly 1 John 2:15-16. Here it seems clear from the context that the negative aspect of the term kosmos is in view, since the readers are being warned not to "love the world" (this is in stark contrast to the author's opponents, who apparently do "love the world"). In 1Jn 2:15-16 the author presents his readers with only two alternatives: Either one loves "the Father" or one loves "the world," in which case "the love of the Father is not in him." (Read the full article [A Look at "κόσμος" in the Johannine Literature](#))

**Kosmos** in John's writings (>50% of all NT uses) - John 1:9-10, 29; 3:16-17, 19; 4:42; 6:14, 33, 51; 7:4, 7; 8:12, 23, 26; 9:5, 39; 10:36; 11:9, 27; 12:19, 25, 31, 46-47; 13:1; 14:17, 19, 22, 27, 30-31; 15:18-19; 16:8, 11, 20-21, 28, 33; 17:5-6, 9, 11, 13-15, 18, 21, 23-25; 18:20, 36-37; 21:25, 1 Jn 2:2, 15-17; 3:1, 13, 17; 4:1, 3-5, 9, 14, 17; 5:4-5, 19; 2Jn 1:7; Rev 11:15; 13:8; 17:8

**J C Ryle on the world** - By "the world," be it remembered, I do not mean the material world on the face of which we are living and moving. He who pretends to say that anything which God has created in the Heavens above, or the earth beneath, is in itself harmful to man's soul — says that which is unreasonable and absurd. On the contrary, the sun, moon, and stars — the mountains, the valleys, and the plains — the seas, lakes, and rivers — the animal and vegetable creation — all are in themselves "very good." (Genesis 1:31.) All are full of lessons of God's wisdom and power, and all proclaim daily, "The hand that made us is Divine!" The idea that "matter" is in itself sinful and evil — is a foolish heresy. When I speak of "the world" in this paper, I mean those people who think only, or chiefly, of this world's things, and neglect the world to come — the people who are always thinking . . . more of earth than of Heaven, more of time than of eternity, more of the body than of the soul, more of pleasing man than of pleasing God. It is of them and their ways, habits, customs, opinions, practices, tastes, aims, spirit, and tone — that I am speaking when I speak of "the world." This is the world from which Paul tells us to "Come out — and be separate." (2 Cor 6:17-18) (From his sermon "[The World](#)")

**Lies** ([2749](#))(**keimai**) means literally to be in a recumbent position, to lie down, to be laid down. The root meaning refers to lying down or reclining and came to be used of an official appointment and sometimes of destiny. In the military keimai was used of a special assignment, such as guard duty or defense of a strategic position - the soldier was placed (set) on duty.

**Vincent on lies** - "The word is stronger than esti, 'is,' indicating the passive, unprogressive state in the sphere of Satan's influence."

**Friberg** - lie, recline; (1) literally, spatially and predominately as the result of being placed or set; (a) lie in or on something (Lk 2.12); (b) of things being situated somewhere stand, set (Mt 5.14); (c) of storage of goods be laid up, be in store (Lk 12.19); (2) figuratively; (a) of persons be appointed, be set, be destined (Lk 2.34); (b) as a legal technical term be laid down, exist, be valid (1Ti 1.9); (c) as being in a certain state or condition be, find oneself (in), lie (in the power of) (1Jn 5.19) (Borrow [Analytical Lexicon of the Greek New Testament](#))

**Evil** (wicked) ([4190](#))(**poneros** from **poneo** = work or toil, Robertson says the idea is that labor is an annoyance, bad, evil) means evil including evil, malignant character, pernicious, that which is morally or socially worthless, wicked, base, bad, degenerate. Ponerous denotes determined, aggressive, and fervent evil that actively opposes what is good. Ponerous is not just bad in character (like kakos), but bad in effect (injurious)! Ponerous describes evil in active opposition to good. It means not only evil in its nature but viciously evil in its influence and actively harmful. See also devil (diabolos).

We meet this nefarious player (**poneros**) five times in this short epistle - 1Jn 2:13+, 1Jn 2:14+, 1Jn 3:12+, 1Jn 5:18+, 1Jn 5:19+.

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## “LIETH IN THE WICKED ONE.” 1 JOHN 5:19 (R.V.) - James Smith

In this passage there are two startling statements.

I. The Word “In.” This is the same word used of the believer when he is said to be in Christ, as branches in the Vine. This is a staggering word. It teaches us that just as believers in Christ are united to Christ, drawing from Him life and blessing, so the ungodly are united to Satan, and are being energised by him.



II. The Word "Lieth." Literally "Lieth asleep," depicting a state of unconsciousness. The saved are in the Father's hand, and have beneath them the Everlasting Arms; but the great mass of humanity is in the arms of Satan, and by his subtlety lulled to sleep, therefore unconscious of their dread position.

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**Lehman Strauss** - And we know that we are of God, and the whole world lieth in wickedness. (1 John 5:19)

The word wickedness should be translated "the wicked one" in contrast to the "Holy One" in chapter 2:20. But more of this when we take up our study of the devil. It is this spirit of Satan that denies that Jesus is the Christ. John says it is "in the world" (4:3-4). The subjects of this system are the hosts of unbelieving men and women, many of them religious, intellectual, refined, and cultured. The person who goes on loving this world system as a practice of life cannot love God. He is an unsaved person. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). In such a person the love of the Father does not exist, because the love of the world is incompatible with the love of the Father. Dr. J. H. A. Ebrard calls it the "extra-Christian world," the mass and multitude of the unregenerated, still untouched internally and experientially by Christ.

The Christian is exhorted to "be not conformed to this world" (Romans 12:2). More literally this should read, "Be not fashioned according to this world." To be fashioned according to the world is to have and look and act as does the unregenerated mass of mankind. The child of God has been divorced from the sentiments of the world's morals. He lives in this world, but he is not like it nor for it. His sphere of activity is in Christ.

My attitude toward this world system must be shaped by the Word of God, and the Word describes the world's attitude toward the children of God.

(Borrow [The Epistles of John : Strauss, Lehman](#) - devotional commentary)